in which it manifests, or collapses into insensibility or, in rare circumstances, it may turn into an ecstasy of Ananda. If evil became sole and immeasurable, it would destroy the world or destroy that which bore and supported it; it would bring things and itself back by disintegration into non-existence. No doubt the Powers that support darkness and evil attempt by the magnitude of their self-aggrandisement to reach an appearance of infinity, but immensity is all they can achieve and not infinity; or, at most, they are able to represent their element as a kind of abysmal infinite commensurate with the Inconscient, but it is a false infinite. Self-existence, in essence or by an eternal inherence in the Self-Existent, is the condition of absoluteness: error, falsehood, evil are cosmic powers, but relative in their nature, not absolute, since they depend for existence on the perversion or contradiction of their opposites and are not like truth and good self-existent absolutes, inherent aspects of the supreme Self-existence.

A second point of questioning emerges from the evidence given for the supraphysical and prephysical existence of these dark opposites: for that suggests that they may be after all original cosmic

principles.
But it is to be noted that their
appearance does not
extend higher than the lower
supraphysical life-
planes; they are "powers of the Prince of
Air",—air
being in the ancient symbolism the
principle of life
and therefore of the mid-worlds where
the vital
principle is predominant and essential.
The adverse